

# The Holy Cross Magazine

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August, 1947

Vol. LVIII

Number 8

Price, 25 cents

# The Holy Cross Magazine

Published Monthly  
by the

## ORDER OF THE HOLY CROSS

Publication Office:

Cor. Tenth and Scull Streets  
Lebanon, Pa.

Editorial and Executive Offices:  
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered at Lebanon, Pa., Postoffice as  
second-class matter.

### ADVERTISING RATES

|                          |         |
|--------------------------|---------|
| Full page, per insertion | \$70.00 |
| Half page " "            | 40.00   |
| One inch " "             | 3.00    |

Requests for change of address  
must be received by the 15th of the  
preceding month and accompanied  
with the old address.

All correspondence should be ad-  
dressed to Holy Cross Press, West  
Park, N. Y.

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## HOLY CROSS PRESS

WEST PARK, N. Y.

August, 1947

To our Customers.

DEAR FRIENDS:

We had hoped for greatly improved conditions in the publishing business following the War, but our expectations are not being realized. Only one new publication, SAINT AUGUSTINE'S PRAYER BOOK, is in production at this time. Others are being held until costs come down—if they ever do. Many of our older publications are not well known. Perhaps you will recommend them to your friends.

In order to keep our office expenses at a minimum we ask that all orders for less than \$1. be accompanied by Cash. Most of our charge accounts are small and the business of collecting them has become quite a burden. Please help us in every possible way as we endeavor to keep the work of The Press going.

Faithfully yours,

HOLY CROSS PRESS.

# The Holy Cross Magazine

Aug.



1947

## Christian Religious Education

By JOHN A. LANGSTONE

ET me first lay a ghost. I am haunted from time to time by a suggestion which comes varying sources. It has to do the derivation of the word "education." Since the word begins with a short 'e' and has an in the third syllable, it seems lievable that it came to us

the Latin word *educere* meaning "to lead out." Surely it from the first conjugation *educare* meaning "to nour- I must contend for this pos- a, for it alone agrees with interpretation of our Lord His Church as regards the stian teaching office. Bush- recognizes this basic fact he calls his book, *Christian ure*. The concept on which

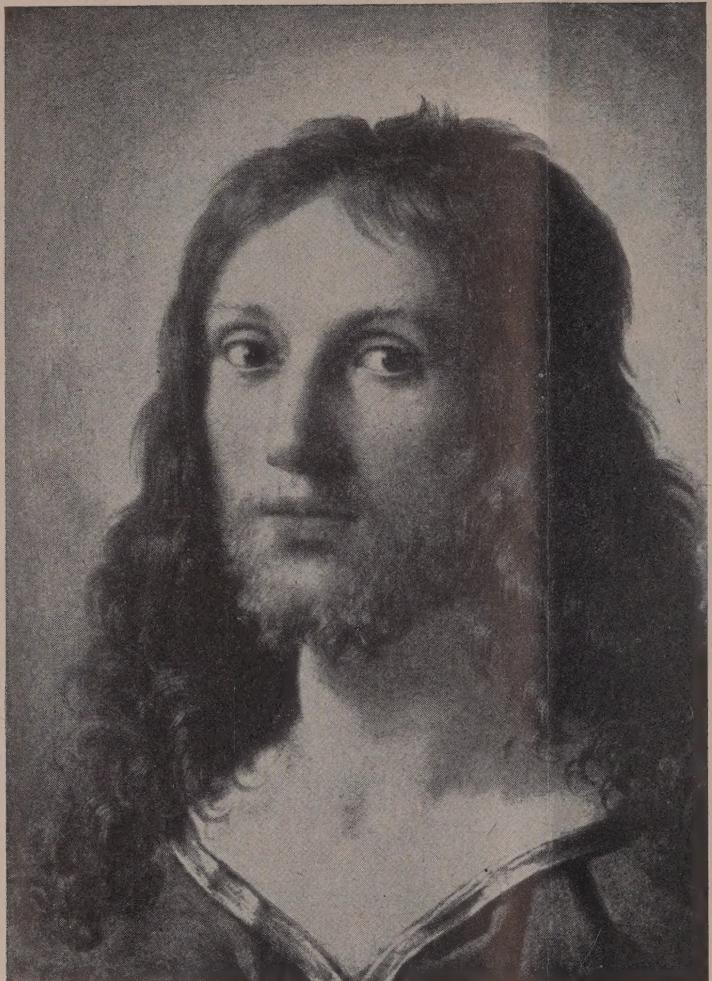
we found our work is not that of drawing out of men that which they unwittingly possess; rather it is the concept of feeding. Jesus said, "Feed my sheep," and "Feed my lambs." The Fourth Evangelist goes so far as to couch in these words the final commission of Christ.

The analogy of education as *nurture* may carry us far in understanding the task. Christian education involves building into the life of the individual something that is required to change him from his natural state to that of the Child of God; just as our daily food is built into our physical selves to change us radically, so that we are never really the same person as we were yester-

day or six months ago. Further, it is plain that techniques are necessary to the achievement of the goal. We must decide not only what is the food which nourishes "unto everlasting life," but also how it is to be administered. For the fact that food is "good for us" is no guarantee that it can be assimilated by our bodies just as it is, or that it will so appeal to our appetite that we shall wish to eat it. Let us then decide first of all what we shall teach, and then how best we may do so.

### Subject Matter

I see no excuse for discussing at length what we shall teach. In fact, if we are Christian teachers,



Carracci, 1609

*"I am the Truth"*

it is rank presumption on our part to suggest that we have any option. There is only one food for those who would be Christian—the Catholic Faith—the Faith that has for twenty centuries made saints. We have our norms in the ancient creeds. By them we know what was the Faith “once for all delivered to the saints,” the *“quod semper, quod ubique, quod ab omnibus,”* the *“kath holon.”* There just is not anything else we can teach under the name of the historic religion of Christ. Like the Gospels, the Faith is a precipitate formed in the stream of the Church’s life. It is the product

wrought out by God on the forge of men’s lives. Its application must vary with place and time, its emphasis rise and fall; but its essential nature and content can never alter or be altered. We shall then teach the Faith as we have received it.

This Faith was not the product of musty council chambers, nor did it arise from the secret deliberation of “houses of bishops.” In the New Testament, the Church wrote a record which it was constrained to write; constrained by its own living experience of the Christ. The Word had been “made flesh;” had dwelt among men; God had

visited his people. Men how they felt about the rience; they knew how God “struck” them, and they down their deepest-felt c tions. Nor is that all. The once incarnate in the flesh became incarnate in the Ch Men went on experiencing presence and the power of Came new meetings with the vine, new insights into God ing and nature. Out of the life “in Christ” grew new pressions. So grew the o Both gospel and creeds are less. Interpret them we forget them we dare not. we teach them, we are d with what is real.

This, then, is the conte our teaching, our belief. Bu word “belief” carries us on Literally, it means “what we by:” believing is living. Be no mere intellectual assent derstanding of the truth fruit in holy living. The becomes: instruction; wo service. It is in the light o that we seek our method.

The situation today many ways the exact reve that of the first Christians. first centuries of our er world was pagan: the hom vided the Christian *milieu* day the world is nominally tian while the home has to care. As in that day there good elements in paganism now there are good homes make no claims to Christ. Yet, as in the first days the could not overcome the ence of the family group, power today makes little is sion for good on those nearer environment is un tian. Christianity, now di over life as a vague conv ality, can be expected to eff greater change in the indi whose “set” is home-made did the pagan world on who, by a home-mediated gel, were made “aflam

It is a matter of the intimacy and immediacy of environment. Hosts in the distance add little to one whose loyalty within the confines of the home is powerfully formative of all that is—the family.

Nowhere (essay *Christian Culture in the Family Today*) have we set out what is, in my opinion, the present state of affairs. As a result of the breakdown of the home as a Christian national force, the Church must assume almost complete responsibility for Christian education. Gradually, we shall bring to such influences as will return to the home and to secular life their Christian function.

Meantime the Church is in the breach. "In other words, the Church must be in action, what she has always been in—Mother Church. She must take on the total task of 'feeding the lambs,' or they will go un-

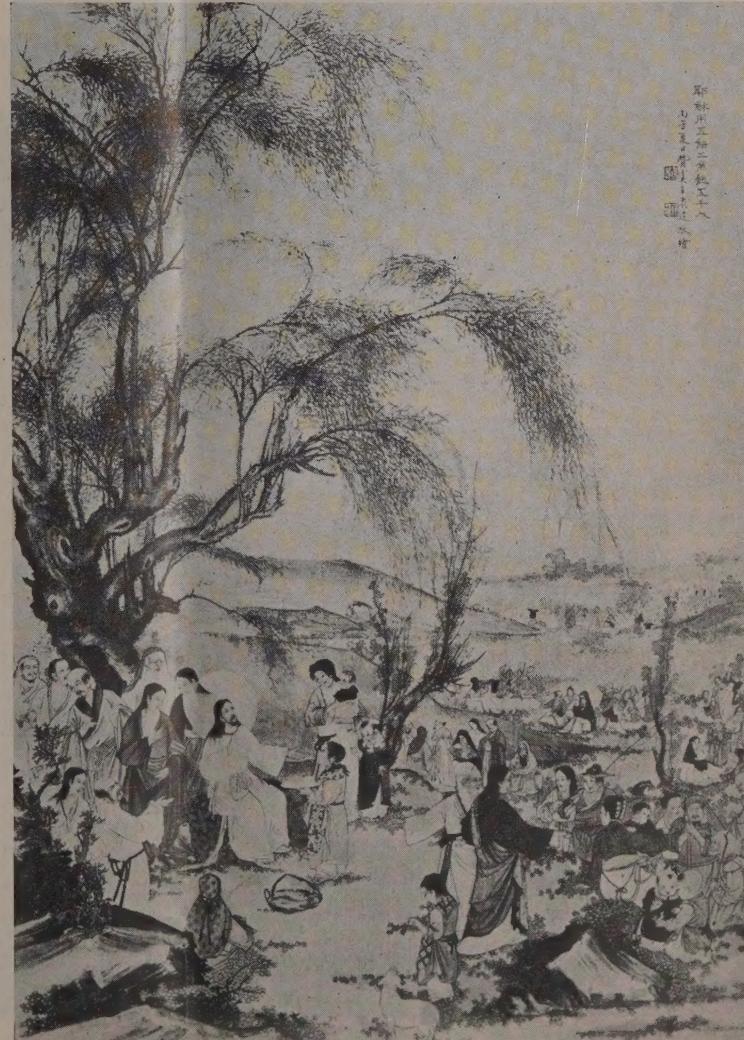
fed." Even before he was aware of it, he had been made a "member of Christ, the Child of God, and an inheritor of the Kingdom of heaven."

What is our program for the child towards whom "the goodwill of our heavenly Father" has thus been declared by Jesus Christ? How are we to bring him to become in living fact, that which he already is potentially and in the sight of God? How is he to grow in his Christian "prof-

fession; which is to follow our Saviour Christ, and be made like unto him?" Obviously, one of his first needs is to know these very facts. Nor are these thoughts too deep for even the youngest child. This is the beginning, the cornerstone of our teaching. Our aim will be to establish a *rapport* between him and God, based on a responsive love for and trust in his heavenly Father. "Jesus stories" and nature experiences will be selected to form the basis

### Method

suggested above, the historical emphasis in Christian education is threefold: instruction, example, service. Under these headings let us address ourselves to the problem of what tools we shall use. If what Bushnell says regarding the place of the family in the religious educational scheme is now irrelevant because of changed circumstances, his basic emphasis upon the importance of the *milieu* provided for the child by his early initiation into the Family of God. Apart from the gracious activity of God brought to bear upon the child in these *signalia*, there is the fact of the child receiving a new home. How much more urgent this is than ever before I need stress. It will be of importance to the child to know that,



Christ the Teacher

of his instruction. Whatever our methods during these first years, they will have but one purpose—that of making the child respond positively to God, by providing him with happy experiences of life in God's family.

By the time the child has reached the Primary age group, we can nurture him with teaching under more systematic form. To this period rightly belongs the experience of coming to know "Lord Jesus" as Friend of all. Here, though little of an historical outline is possible, the life of God's Son who came "to show us how much God loves us" can become familiar in its most important features. At the same time, some appreciation can develop of the meaning of God's Family, the Church. Then come

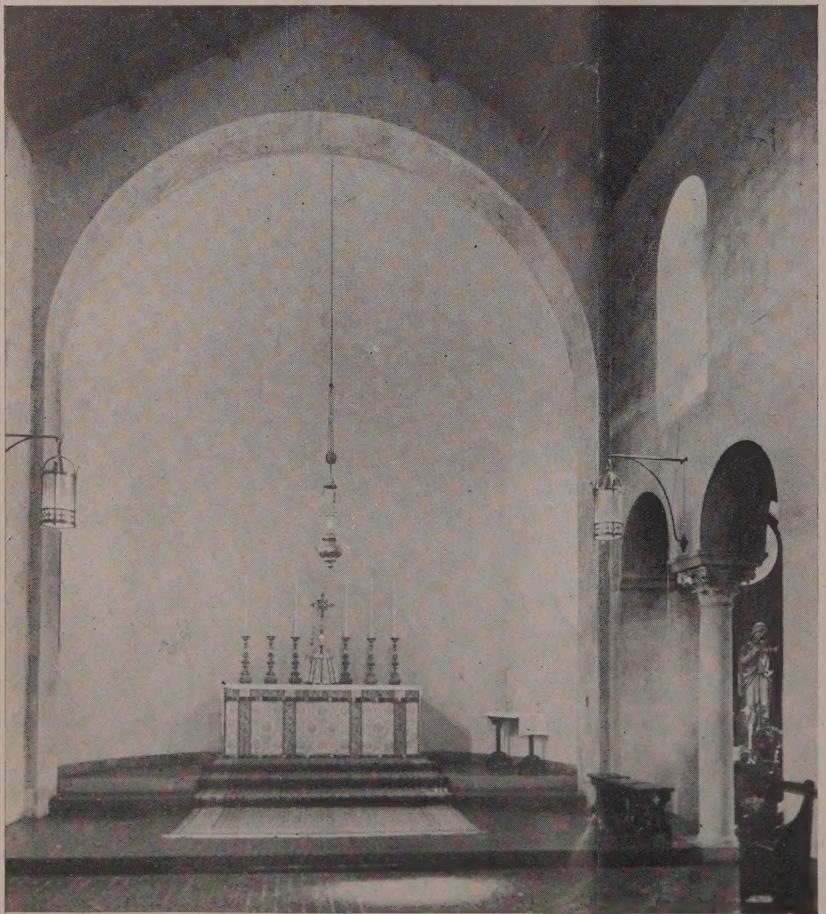
the junior years during which children meet formal and systematic thought in their secular education. For us it is the time for laying the foundations of Christian doctrine. To be sure, we shall present our doctrine in story form, but a systematic way of thinking about Jesus, the heavenly Father, and the Strengthener, may be begun. The senior years we shall use to consolidate our position. Basic doctrine will be established on the firm ground of understanding, and an appreciation sought of the historic statements in the creeds. Let no one suggest that the child of eleven or twelve does not appreciate order and discipline of thought. He has by now met it in many other fields. He *suspects* the Church if she offers no cor-

respondingly straightforward and definite statement of Faith, which he may for his study and accept.

These years should result in decision and commitment. Confirmation come as their time, *before the unsettling experiences of adolescence take their toll of instability*. The adolescent needs the stabilizing influence of a communicant membership in the Church. Therefore let that be attained before the time arises. There may be good sons (and the success of who follow the plan would be to indicate that there are) preparing children for Confirmation even earlier. But let us be certain that we have our children confirmed before puberty is advanced.

### Worship

Now we turn to consider the second phase of our program of training in worship. In this, more than in the realm of instruction, we shall miss the support and co-operation of the Christian home. How can we make up in naturalness and continuity those opportunities for simple acts of worship that are in a Christian home? We can provide all the help we can for those parents who will take seriously their share in the task of Christian nurture. We shall place the child in the midst of a worshiping group. It matters not that at first he knows nothing of what it is all about. Let him learn how we worship; let him worship with us. In time he will know why. Nothing is more contagious than the spirit of worship. By this is meant not mere worship, but worship scaled to the child's stage of development—worship that uses words he knows, acts he can perform meaningfully, music that is within his reach. But by all means, let us worship. Let us worship beautifully, with simple dignity, purely, in helpfulness.



*A Place of Worship  
St. Augustine's Chapel, Holy Cross*

nings, with natural spontaneity. Let us have a Junior congregation whose aim is not instruction, but worship. Let us have children's altars or children's corners in our churches, where informal groups may meet from time to time, and where children may come to make their private devotions. Let us make our worship as we grade in instruction, working gradually towards the ultimate experience of Christian worshipers in the Holy Eucharist. To this end, let us have specifically children's charists for those within sight of Confirmation, and for the newly confirmed: a service fully explained and annotated *viva voce*, with complete informality. More effort put into training in worship would facilitate our efforts at instruction. So much instruction grows naturally side by side with worship; so much is conveyed vividly to the child by the drama of worship in which he participates.

### Service

What of the expression of the faith in life and service? We have to train children in the business of living out their Faith, and expressing in action those intuitions that come in worship. And, to turn the worship picture about, we have to teach our children so to live that all life becomes a preparation for, and builds up into the complete self-giving in objective worship. Thus it is plain that if all our Christian religious education should be of the life-centered kind, there would be no need to make a special point of applying doctrine, or of showing how that child should live who has just come from the very altar of God. Life and learning and worship should show no boundary lines: the three would be mutually interrelated in a unified, Godward-directed whole.

The question we must ask is



Bellini

St. Dominic

whether our teaching *can* be "life-centered." I am convinced that it cannot be—at least in the narrow interpretation of that phrase. I believe that we must have a curriculum which is not confined to what teaching we can base on the natural or induced life-experiences of our pupils. I am forced to this as a practical conclusion when I take into consideration such factors as the small proportion of time now available to us for our work, the untrained or partially trained nature of our teaching staffs, our inadequate accommodation, our shortage of teaching materials

and aids. We need well-thought-out, carefully prepared curricula. Not that we shall return to the old approach of "Latin first, Johnny second." We shall make our teaching vital by having it grow out of life's unfolding experience; but we shall also know where we are going, what we are out to accomplish, what experiences we wish our pupils to have, and what conclusions we wish them to reach. We shall control the process and direct it towards the goals we seek. This means that in practice, we must formalize and order our own thinking by making these arbit-

trary divisions of instruction, worship, and service; and that we must also take into account the need of providing opportunities for our pupils to express in living what we teach and what new insights come to them out of their worship experiences.

Two principles must guide us. First, we must take the long view of the child's expression of his religion. We shall indeed have immediate goals. Every lesson will have some aim. For the purpose of consolidating the pupil's grasp of what he has learned, we shall provide some opportunities of "expression" in the form of handwork, projects, etc. But there are larger goals. They may be seen only when we consider the work we do with our children through the years. To see the pupil's success or failure in attaining them we must take the long view. Our failure to "get across" any particular lesson, should not weigh too heavily. We are working towards the making of Christians, and Christianity is a way of life to be judged on the basis of his whole attitude to God and God's other sons.

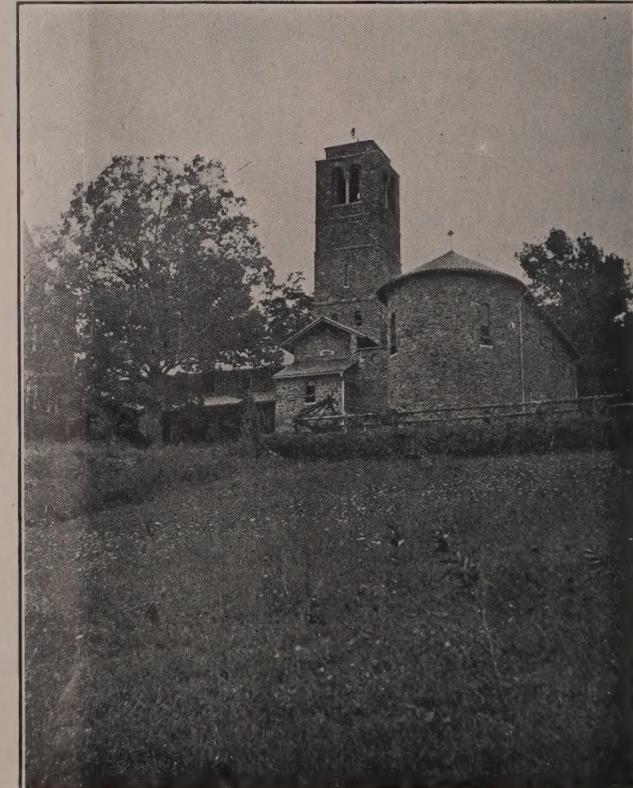
The second principle that must guide us is cautionary. We shall not attempt to impose a fitted morality upon our pupils. How many children have been left with an aversion to the Christian religion as a result of teachers who could leave no piece of teaching until they had "moralized!" Yet how easy it is to moralize—to "apply" the lesson in a manner which insults their intelligence. If they have learned anything from our teaching, if any new experience of God has been brought to them, if in worship they have reached any new sense of God's presence, let us not reduce those experiences to the realm of the commonplace by wringing them dry of every bit of meaning. Particularly must we avoid creating the impression

that religion is merely a code of "do's" and "don't's." If all the moral implications of the Faith are not immediately apparent, to the pupil, they will become so as life goes on.

### Adolescents

There are stages in human development when social interests predominate. Through adolescence and youth interest in "causes" comes to the fore and there is the possibility of great devotion to ideals. In a realization of these characteristics of youth lies the hope of the Church's supplying to its youth an anchor for the roughest bit of the life voyage. Now is a time when teaching can be life-centered "out and out." Youth's interest is in social problems and the Christian ethic. There is no dearth of problems, life situa-

tions, etc., from which to draw experience. The result is that the religious life of youth can be natural unity of learning, worship, and living, interrelated and interacting. The content, direction, and expression of religion now stem one from the other in natural, mutually complementary series. From a felt need of humanity, youth can be directed to seek a religious interpretation of the problem before the need; can be led on to a worship experience based on an understanding of our common humanity and our relationship to God; and finally, youth can be led out to a resolve to work for the setting right of wrongs. Out of such experience can come the making or rendering of a decision of loyalty to Christ as the "Physician of men and nations," and a devotion to the Christian way of life.



St. Augustine's Chapel

# The Ideals of the Oblates of Mount Calvary

By WILLIAM L. PHILLIPS, O.M.C.

EVERY year on the Friday morning following Low Sunday there is an impressive ceremony in the chapel of Holy Cross Monastery at West Park, New York. A priest of the Order is saying Mass. As he takes his Communion a group of priests and seminarians comes quietly and kneels at the altar steps. He turns toward them, holding the Host and chalice in his hands. One by one, in the order of their seniority in the group, the kneeling men repeat the vow. "I, John, priest, trusting in the grace of God and to the prayers of Blessed Mary and all saints, promise to fulfil the rule of the Society of the Oblates of Mount Calvary—." "I, Frank, priest—." "I, George, priest—." and so on until everyone has pronounced his vow. This is the closing day of the annual re-union of this Society, and the day of their annual conference.

What is the reason for the Society of the Oblates of Mount Calvary and what are its ideals? How do they attain to them? The answer can be given in one sentence. We, its members, are trying to become as perfect priests as possible by means of living a life of devotion for the fulfillment of our priestly vocation.

This does not mean that we aim to be better than priests who do not keep our rule. There is no holier-than-thou attitude among our members, and unfortunately past history reveals sad failures in our ranks. It does not mean that we believe all priests should be celibate. Father Huntington used to say many priests had a vocation to be married priests, and God forbid that we should criticize those who follow God's call.

Nor are we a religious Order.

Often young priests have joined our ranks with this mistaken idea in their minds, and they have tried to regulate their lives (and usually the lives of the rest of us) as if we were monks. They never last long as Oblates. Among the purposes of our society there is the statement that it is hoped that some members "may be led to find manifestation of the Divine Will for themselves in the call to the Religious Life." This is a hope, not a requirement. Many members of the Order of the Holy Cross were formerly Oblates of Mount Calvary.

## A Dedicated Life

Our name is a clue to our purpose as a society. An Oblate is a person who is "offered up," "devoted," or "dedicated." Our offering up of ourselves is to the Crucified Lord on Mount Calvary. We are connected, as associates, with the Order of the Holy Cross, which is also dedicated to Him who died on the Cross on Mount Calvary. The Oblates are to be ready to help the Order in any way possible, so that, in a sense, we are trying to do the work of Simon of Cyrene, who helped to bear the Cross of our Lord to Golgotha. One part of our rule is to pray daily by name for the members of the Order, so that as they go on their work of giving missions, retreats, quiet days, conferences, and other spiritual works, they may know that our prayers are supporting them and helping them carry the message of the Cross to all mankind. We may even be called upon for more active "personal service in the work of the Order when possible," and are to "assist in the maintenance of the Order according as we have the ability or the opportunity."

At the same time we pray daily by name for every priest and seminarian in our Society and help him bear his cross. It isn't always easy to live a stricter life of rule in the midst of a pleasure-loving world which sees no reason for anyone, priest or layman, to forego the joys of family life, or to "strive to follow our Blessed Lord in the Spirit of Evangelical Poverty," cultivating "the repression of self-will after His example of willing obedience."

Being human beings as well as priests under rule, there come moments when there is the reaction of wondering what good it does to be strict in our lives: no one seems especially impressed or helped by it. Perhaps the girl of our dreams comes along and the old desire for a home and family flares up. For no one in our Society is a frustrated bachelor, seeking to fool himself into believing he is a martyr just because no woman would ever accept him. One of our members says he never had the experience of some priests of being "chased by women" until he was past sixty, and since then he had had to fight off three "designing females." No, we are normal priests (we hope), and we are sacrificing natural desires for the love of our crucified Lord, to be more available for all types of service.

As Oblates of Mount Calvary we are trying to apply to ourselves a little more strictly the words of St. Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and *I unto the world*," and "*I bear in my body the marks of the Lord Jesus.*" (Gal. VI, 14.17) Here again we do not

say these words with pride as if we were special examples of mortification. After all, the apostle wrote these words as an example for all men, not just for certain persons. In the earlier days of the Society our priests were often persecuted for their faith. Certain bishops would not have them in their dioceses be-

cause the red girdle (since discarded) and the cross which we wear, branded our men as definite Catholics, and as such they were undesirable.

Fortunately the Church is not so suspicious of us today. Our rule is a very sane one, containing little which is not required of every priest. We say our prayers,

study daily, make our confessions monthly, and say Mass often as possible. The only requirement beyond a non-priestly rule of life is our yearly vow of celibacy and the reading of at least two of the Day Hours in addition to Matins and Evening song; or, if we so desire, we may substitute the seven hours of the Breviary for Matins, Evensong, and the two Day Hours. There is no attempt to define just what we shall study; each member may use his own judgment and follow his special field in Divine Scripture or Catholic Theology. Our rule is not to fit us into a mold, but to allow freedom of our individuality in the expression of our common Catholic life.

Some parishes have been fortunate to have a staff made up of members of the Society. It has always been an ideal to have a center of corporate life, but such a center has never been possible as yet.

### A Regulated Life

Once a year we have a three-day retreat followed by a conference. In the autumn there is a Quiet Hour and meeting somewhere in the East. We dress like other priests and wear an ebony cross as the only external badge of our Society and reminder of our dedication to Mount St. Vary. (The cross used to be made of cedar wood, but it is said that one priest chewed up so many of them that ebony became more practical.)

If a seminarian or priest wishes to join our Society he is recommended to the Father Director, who is a member of the Order of the Holy Cross. He must send a monthly report on his observance of the rule for a year, and if these are satisfactory and no member has reason to object to his becoming an Oblate, he is then admitted to the Society. Each member is required to report quarterly to the Director, and there is nothing vague or easy



"The Crucified Lord"

Guido Reni

g about living our life. But we don't look for haloes on Oblates of Mount Calvary. We are ordinary parish priests, trying hard to be good priests, to love our Lord with undivided attention, and to live and be spent for God's people "that we may have them a crown of rejoicing" in His heavenly Kingdom. Readers, pray that we may ever love the crucified Lord more and more and be loyal offerings to Mount Calvary.

The assistant editor of the Holy Cross Magazine has asked me to finish this article by stating what the Oblates' rule of life has meant to me personally. I don't exactly know why you readers would possibly have any interest in my reactions; and it sounds suspiciously like the polite custom of asking antiques to reminisce. I beg to state there are five Oblates who have been members of the Society longer than I have, and no one would ever think of them as ancient. This may be the assistant editor's delayed revenge, because when I received him into the Society years ago, I made him take his vow of celibacy before the Bride's Altar at the Church of the Transfiguration in New York City.

I have only consented to express my opinion of our rule in order to say something I believe of importance to everyone. For a good part of the past four and a half years I have been living in a sanatorium, trying to get rid of tuberculosis. During this period I have been unable to exercise my active priesthood—I am not able to say Mass or conduct services, and even now it is uncertain just how much I can do in the future. Only a priest can realize just what it means to be forcibly "removed" from his ministry, which is his great joy. But during these years my common rule of life with the Oblates of Mount Calvary has been my source of strength. Since I have been un-



*The Cloister at Holy Cross*

able to go to the altar, and for long periods not able even to go to Mass, I knew I was being taken there by my brothers as they remembered me daily at their altars. I was in their daily intercessions. We are praying the same prayers; we are studying the same great doctrines. I am not isolated, except in space, for I am a member of an intimate family within the Church. Some of my brothers have allowed me to share in their special intercessions because I have had more time for prayer. All of this has prevented any feeling of loneliness, and has given me a realization that my priestly life can be exercised even from my bed.

The lesson I want to bring out of this rather embarrassing personal account is for all readers, clergymen and laity alike. Don't try to live your spiritual life without some sort of rule. You can all join some society within the Church. Our different religious orders for men and women have various groups of as-

sociates. I can only speak for the Order of the Holy Cross because I know their societies better. Celibate priests can become members of the Society of the Oblates of Mount Calvary. Married priests (and single priests too) can join the Priests Associate of the Order. Laymen can find help in the rule of life of the Confraternity of the Love of God or the Confraternity of the Christian Life. Young men and women have the opportunity to become members of the Servants of Christ the King.

To all of us there come moments of discouragement, bewilderment, or even depression in these days of laxity and attack on all we hold dear in the world, in family life, and in our faith. At such times a simple, sane rule of life and the realization that others are sharing that life with you can carry you safely through when all supports seem to be gone. It can be a source of joy to you in time of health, and of strength in time of illness.

# The Imitation of Christ

By RALPH E. COONRAD

**W**HEN the plays of William Shakespeare were first produced stagecraft as we have it was unknown. Imagination of the audience was heightened by a narrator who painted a word picture of the scene in which the act following took place.

It is equally well to set our stage for discussion of Thomas à Kempis' book, *Imitatio Christi*, by painting a backdrop for it in word pictures. We do this in order that you may come to understand the trying era, soon followed by the Protestant Reformation, as well as the political, ecclesiastical, intellectual, and psychological forces at play in and around the Great Mystic of the Common Life, as he was called. It is well to train gradually the eyes and ears of people to whom the language of mystical religion and the spiritual life is quite foreign—and this, unfortunately, is the position in which most ordinary people find themselves. No part of genius, whether it is of purely intellectual caliber, religious, or of any other sort, can be separated from THE PERSON in whom it abides as a gift. Because genius of any sort is a gift it can be neither earned nor acquired.

That Thomas à Kempis was a religious genius cannot be denied—a genius in the sphere of mystical relationship between man and That Something Other man calls God. The psychology of genius applies to the religious genius as it does to his brethren in adjacent fields. Genius in any of its categories can be neither earned nor acquired. It either exists potentially and in fact as a distinctive gift in a person, thus setting him apart from ordinary

persons for good or evil (depending upon man's use of it), or genius does not exist at all. This idea of religious mysticism can be legitimately maintained in Catholic philosophical and psychological theology, as in non-Catholic, and in the mysticism of the Far Eastern religions. The fact, the philosophy, and the psychology of genius in mysticism is analogous with genius in the laboratory, on the work-bench, in the study and the cloister. In religion, and particularly in mystical religion, as in other fields, it is the person (one in ten or more thousand), endowed with special gifts, which are neither earned nor acquired by effort, who stands out from the group as the

one who sees and understands great truths more clearly than ordinary men.

Thomas à Kempis was born into this world Thomas Hermken, in 1379 A. D. He derived his name, Thomas Kempis (Thomas of Kempen), from the town in which he was born, Kempen, near Düsseldorf, between the Meuse and Rhine rivers, in the Archdiocese of Cologne. The time and place in which he was born destined him to become, with Meister Eckhart, John of Ruysbroek, Florent Radewyn, and Gerard Groote, one of the founders of German Mysticism (Christian)—all of whom worked in the 14th century, although à Kempis lived until 1471. Thomas' father is said to have been an artisan and farmer. His mother, a pious and educated woman for her time, was a school teacher.

## The World in 1379

The time was hardly peaceful in Europe. France and England were at each other's throats. Papal power and Papal corruption were at their height. The influence of the Popes lay less in spiritual life than in the acquisition of temporal power. The great Schism found rival Popes in Avignon and Rome—a Schism which was not healed until the Council of Constance in 1417 A. D. Thomas, in his monastic cell, was little disturbed by these events. The spiritual and moral life of clergy and laity were at low ebb and religious movements, or rather, revolts, inside and outside the Church, gathered force. Such a movement was that led by John Huss in Bohemia, who anticipated John



vin (Founder of Presbyterianism) by insisting that the Church could consist only of persons predestined to grace by God. Thus, in Thomas' lifetime, the triumphs of the Protestant Reformation came with more frequent intensity. In England, Wyclif, who died about four years after the death of à Kempis, laid down the religious principles which John Huss, a Roman Priest, took up. The Church, said Wyclif, is not centered in the Pope; the Scripture is the only law of the Church; the Church is the company of the "elect" of which Jesus Christ is Head, and no one else.

To stem the tide of revolt, and to heal the schism between Avignon and Rome, the Church sought reform within herself. For some time she returned to the practice of calling General Councils, rather than acceding to the dicta of the Pope alone. The Councils of Constance (1414) and Basle (1431) were called in which the papacy was reduced from an absolute to a constitutional monarchy. Councils were to meet at three year intervals, and the Pope was to be "executive" head of the Church and to direct only the legislation of the Church. But all these plans on a grand scale fell through with the Council of Basle. Attempt at reform had come too late, and revolt from the Church gained momentum rather than diminished. Into the midst of all this turmoil came the quiet man of the Common Life, Thomas à Kempis.

It is unique, to say the least, that the Church's greatest souls, religious geniuses, have been raised up when the Church, or nations, were in great peril. Savours, one might call them in imitation of Christ, and they always have a distinctive contribution to make toward the healing of the Church's, or the nation's, wounds. Amidst worldliness and loose morals in high and low



St. Augustine

places of the Church and State, Thomas à Kempis wrote his little book which pleaded with men to turn their eyes inward and upward, rather than outward and downward; to desire the peace of the soul rather than the gadgets of the world. It seems the purpose of the genius of the spiritual life to bring the Church up sharply, and to return it to its knees.

There were associations of men and women, in the time of which we speak, who lived a religious and communal life without taking the irrevocable vows of monasticism. Their vows were more or less Augustinian—an emphasis on the "inner life." (The Beghards and the Beguines.) Political disturbances, immorality, and economic want have been

causes in the past for growth of monastic, semi-monastic, and mystical movements, particularly so among women. The trend was away from worldliness into seclusion or semi-seclusion to find peace and security. These were the conditions which impelled men and women in Thomas' time to seek seclusion for development of the soul and the Common Life, just as did the followers of St. Anthony of the Desert, St. Benedict, and St. Augustine of Hippo. But, the Brethren of the Common Life were not true monastics. They did not live on the money of wealthy and powerful patrons; they lived by work of their hands, and acts of charity. To be sure, this was the monastic ideal originally, but it became corrupted, and even this movement eventually degenerated into idleness.

### His Writings

Thomas à Kempis, during all of his religious life, was a writer of devotional works and tracts on monastic life, and a copier of voluminous manuscripts. He was a follower of the reformers of this semi-monastic movement, John of Ruysbroek and Gerard Groote. Ruysbroek was a true mystic, Groote a school teacher. They passed on to à Kempis the first principles of life itself, which he has woven into his *Imitation of Christ*—life is divided into the active, or outer, life, and contemplative, or inner, life; man must live well to be saved. The inner life is to be developed by regular contemplation of God's love and one's own unworthiness. Contemplatives these brethren may have been in their own way, but they did not immure themselves in the strict seclusion of the cloister. Their denunciation of the worldliness and immorality and spiritual decadence of the time spared neither pope, nor prelates, nor



Mosaic, 11th Century, near Athens

The Love of God

monks, nor kings, nor laity. (See, Hulme's *Renaissance*, p. 170.)

The philosophy of this group, to which à Kempis subscribed, and of which his *Imitation* is full to overflowing, is well stated by John of Ruysbroek (*The Renaissance and the Reformation*, Edward Maslin Hulme, The Century Co., 1926 New York, pp. 169-172): "To place chief emphasis upon good works is to take the surface for the essence. It is neglecting the truth for the form. Man must be brought back to the internal life in order to be brought nearer to God." Care must be taken, please note, not to impute to à Kempis and his

Brethren (as some do), a condemnation of good works. They were concerned that men and the Church, even as today, exaggerated "good works" beyond their importance, and to the neglect of the life of the soul which thrives only as it comes to know the true meaning of love. All works which are truly good works become better (for good of itself is not sufficient) as they emanate from one's highly developed contemplation of the love of God in the soul.

Let us pause at this point to examine three passages in the *Imitation* concerning "good works" and love in the soul with-

out which no works are really "good," or progress to their perative degree, "better."

(One may read "love" "charity." But, I think the sense of à Kempis's use of the word "charity" is better understood than the Greek word from which "charity" is almost a translation—*charisma*, which means, "free gift, a divinely-conferred dowment," an inward grace divinely given.)

"Without charity the outward work profiteth nothing; whatever is done out of charity, be it never so little and contemptible, all becomes fruitful. For God regards more with his much affection and love of him who performs a work, than he does of him who much he does. He does much more who loves much. . . . He doth well who regards rather the common good than his own will. (Bk. I, Ch. 5.)

Mr. Sheldon Cheney, in his book, *Men Who Walked with God*, (Alfred A. Knopf, New York, 1945, p. 210), says of the *Imitation of Christ*, that it is "classic of Christian devotion which, without being intensely mystical, is one of the loveliest survivals from the literature of medieval mysticism." But some of the passages on love are "intensely mystical," and they give evidence approaching ecstasy.

"O Lord God, my holy love, when thou shalt come into my heart, all that is within me shall be filled with joy. Thou art my glory, the joy of my heart. Thou art my hope, and my refuge in the day of my tribulation. . . . The lover flies, runs, and rejoices; he is free and not held. He gives for all, and has all in all; because he rests in one sovereign God above all, and from all good flows and proceeds." (Bk. III, Ch. 5.)

#### A Source of Strength

This is not only the language of mysticism, it is the language of ecstatic Christian mysticism.

as the ecstatic language of St. Teresa, Spanish "Saint of Ecstasy," who lived about a hundred years after à Kempis. One while St. Teresa was in profound prayer an angel appeared to her and thrust a dart, symbolic of the love of God, through her heart. The pain, she says, was great, and she adds, "No delight in my life can give more content. When the angel withdrew the dart, it left me all burning with a great love of God. So dazed was I with pain and glory together, that I could not understand how it could be. Yet it is such a delightful language of love that passes then between my soul and God that I beg of His goodness that He may give the enjoyment of it to him who may think I lie." *The Saints That Moved the World*, René Fulop-Miller, Thomas Cromwell Co., New York, 1945. Chapter: St. Teresa; p. 375.)

It is true that whatever the ecstasy of à Kempis it was not as that of St. Teresa. It was, however, a profound contemplation that lifted him at times from this world, through love, to union with God. It can be truthfully said that neither of these great mystics actually sought suffering. They came to them, as it comes to everyone else, but because they directed their lives away from worldliness, they became more acutely aware of the frailties which separate them from God. Consequently, the greater their suffering. But it is the positive, not the negative side of suffering that the ecstatic mysticism which is emphasized. Suffering is certainly not to be encouraged for the sake of martyrdom; that would be tempting God with the greatest sin of all, false pride. But when suffering comes to people it is to be used as a test of spiritual strength and patience.

In one of his prayers, Thomas à Kempis speaks of this use of strength and patience:



"... Dearest Saviour, give us strength to suffer, and grant that the patience which Thou impartest to us may make us worthy of those eternal rewards which thou hast promised us in the Kingdom of heaven. Amen." (Bk. III, Ch. 18. *Practical Reflections: Prayer.*)

It is impossible for anyone to attain such an ecstatic and mystical experience of the love of God while, at the same time, one is enamored, puffed up, by a vain conception, a selfish pride, in good works. Actually, it is not man alone who does these good works; it is God.

"There is, then, no sanctity, if thou, O Lord, withdraw thy hand. No wisdom avails, if

thou cease to govern us. No strength is of any help, if thou support us not. . . . O how humbly and lowly ought I to think of myself: how little ought I to esteem whatever good I may seem to have. . . . Where then can there be any reason for glorifying myself? where any confidence in any conceit of my own virtue? . . . All vain glory is swallowed up in the depth of thy judgments over me." (Bk. III, Ch. 14.)

#### Brethren of the Common Life

Thomas à Kempis became a priest, a Canon Regular of his order, the Brethren of the Common Life, and he lived quietly to the ripe age of ninety-one years. A tall if stooped man—he is said

to have straightened up only during the reading of psalms when he unbended sufficiently to rise on his toes and gaze upward into heaven,—the affairs of the world concerned him not at all, and he knew little or nothing of the world at his very gates. He was a placid and kindly soul, yet so absent-minded that he had to be removed by his Brethren from the administrative duties to which they had elected him. This is not to say, however, that he was an eccentric recluse, a hermit, or an isolated being. (*Thomas à Kempis and the Brothers of the Common Life*, by the Rev. S. Kettlewell. G. P. Putnam Sons, New York. 1882 Bk. i., p. 16.) Far from it. He mixed with those about him, a single star of religious genius with but one purpose, the doing of the will of God in love. He conversed freely with God, even as he conversed with men.

“Take this short and perfect word: ‘Forsake all, and thou shalt find all; leave thy desires, and thou shalt find rest.’ (Matt. 11.29.) . . . DISCIPLE. Lord, this is not the work of one day, nor children’s sport; yea, in this short sentence is included the whole perfection of a religious man. CHRIST. Son, thou must not be turned back, nor presently cast down, when thou hearest what the way of the perfect is, but rather be incited thereby to undertake great things, or at least to sigh after them with an earnest desire. . . .” (Bk. III, Ch. 32.)

#### Sense and Feeling of the Little Book

His *Imitation of Christ* comprises not only reflections on the inner life—we may say the “inner light” so dear to Quakers—but is a kind of three way conversation, Thomas à Kempis with his own soul, with God and Christ, and with you. This is why it is so

dear not only to Catholics of whatever stripe, but to Quakers and all others who seek the quietness and direction which only communion with the soul can give. This synopsis, taken from the French metrical version originally, and included in certain English editions, collects the “sense and feeling” of the little book:

“The work is divided into four books: the first, by its moral precepts, its counsels, its thoughts on the uncertainty of our last hour, on the lives of the saints, on the judgment of sinners, tends to convince us that all is vanity, besides loving God and serving Him alone.

“In the second book we are taught that the kingdom of God is within us and that we may enjoy it even here below,—by preferring the royal way of the holy cross to the flowery paths of the world, and bearing our cross after the example of our crucified Redeemer.

“In the third book the author lays before us the interior conversations of the faithful soul with Jesus Christ—her sighs are heard, her passions calmed, her mind enlightened with respect to the divine effects of grace and the weakness of nature; her faith has revealed to her the only object worthy of her love; she beholds her God! What more can she desire. To leave her prison, to quit the region of darkness and death, in order to soar to the realm of eternal light, is the only object of her desire.

“The fourth book introduces us to the celestial banquet to which the Saviour, to prove His love for man, invites rich and poor, the weak and the strong,

and all that labor and are burdened. The figure has been succeeded by the reality. We longer behold the lamb isolated by the Hebrews, but the Lamb thrice holy who offers Himself for the life of the world. In the chalice are all the delights of heaven; there all, without exception, may drink an oblivion of a flood of tears, which has its source in the cradle, and length disappears in the tomb.

#### He Speaks to All

The *Imitatio Christi* is by mediaeval Roman Catholic schooled in ritual, canon law, order, but above all in the severe practice of the presence of God in the spiritual life. In this practice all rituals, all laws of men, all order to which the world and the flesh must be heir, fade into the background because the spirit is made to supersede the flesh. Many and diverse are the persons who have loved and used this little book—Catholic and non-Catholic, Quaker and agnostic, Jew and Greek,—all of them drawn whether consciously or unconsciously to imitate Christ who is God in their diverse, and sometimes very opposite, ways. Such is the power of God; such is the subtlety of the Divine Spirit.

Martin Luther, Dr. Samuel Johnson, Leibnitz the philosopher, and our own Benjamin Franklin (I have read somewhere), loved and used the *Imitation of Christ*. Protestants would not hesitate to condemn the rosary, or find paganism in certain of the ordered liturgies of the Church, have helped to keep this little book into thousands of editions, and to find their way through the work of a Catholic monk. Next to the Bible the *Imitation of Christ* has, we are told, the largest circulation of any single book in existence. It is because this work of à Kempis transcends the Church Militant.



scends divisions, and speaks directly to the souls of all men in humility they strive to be receptive to the voice of God. The *Imitation of Christ* emphasizes a simple theme—first things first, the renunciation of the world for the greater glory of God. All men must seek to be raised up to that dignity rightly theirs because in all men, irrespective of their beliefs and their divisions, by their very nature, there is the image of the Father. Retirement into the cloister is not a precept of the Church. But renunciation of the world is part of that teaching—“ye were of the world, the world would love his own: but because ye are not of the world, I have chosen you out of the world, therefore the world hateth you;” à Kempis took seriously the teaching of Christ. (St. John 17:9.)

Renunciation is not meant to be nihilism; it is not to be a flight, an escape of the soul to an abstract Nirvana. Men are to be in the world where God has placed them, but not to be of it. This is not a play on mere words. Men are to fill the void in their souls and lives which renunciation of the world leaves. The fact of worldliness is not to be denied, but to be overcome by redirection of the soul filled with the Divine Presence. But this is not to become a selfish practice, too often abandoned, of the saving of the individual soul to the neglect of other men. “Not at all,” à Kempis may have said. “It is the discipline and direction of one’s soul, the opening up of it to the voice of God, that the good works which men do may not be based on the selfish expectation of rewards.”

How right is à Kempis; how wrong worldly man! The history of man’s actions give little assurance—although we must always have faith and entertain a hope—of the future, if man, looking

outwardly from himself is to rely solely upon himself for peace of mind and soul, let alone peace of the world—whatever that means.

“Therefore should man establish himself in such a manner in God, as to have no need of seeking many comforts from men. When a man of good will is troubled or tempted, or afflicted with evil thoughts, then he better understands what need he hath of God, without whom he finds he can do no good. . . . Then also he perceives that perfect security and full peace cannot be found in this world.” (Bk. I, Ch. 12.)

### He Speaks Today

Since about the fourth century the fate of Christianity has been bound together with nationalisms of various sorts. It is true today even in the United States. The spirit and power of the Gospel which the Church is bound to preach and to live has suffered accordingly. What has any Christian nation, ours included, ever aimed at but an emulation of the wealth, bigness, splendor, luxuries, refined vanity, individual independence misconstrued as license, and a polite unmorality of a pagan and materialistic Rome and Greece? Indeed, in all our neurotic excesses we strive to outdo archaic paganism with a more modern sort; this we construe as part and parcel of our “enlightenment” and “progress.” Sensual pleasures, wealth, acquisition of things, are not wrong in themselves. But, as in the time of à Kempis, so today we are devoting all our faculties to the diversification of our senses, the accumulation of poisonous riches, the misuse of the sciences.

We violate the sacred obligations of justice and charity to seize by hook or by crook, with or without sanction of a restricted legalism not always truly moral, the possessions of others, whether it be their trinkets, their

money or their bodies. We still, and with more civilized venom, call in the aid of hell itself with which to build engines of war directed to the overthrow of our enemies, and perhaps the annihilation of ourselves. In the face of all this, how can any man find peace and happiness except through renunciation of the world, and by turning inward to the soul, in a kind of abstraction which he must cultivate, look through it and with it to the only Source of all peace, and happiness, and good works? Thomas à Kempis knew no other answer to this question, nor, in the last analysis, does any modern man today.

I want to leave you these two passages to ponder, from the First and Third Book of the *Imitation of Christi*.

“O God, who are the Truth, make me one with Thee in everlasting love! I am often weary of reading, and weary of hearing; in Thee alone is the sum of all my desires! Let all teachers be silent; let the whole creation be dumb before Thee; and do Thou speak unto my soul!” (Bk. I, Ch. 3.)

“Speak Lord; for Thy servant heareth. Let not Moses speak to me, nor any of the Prophets. Do Thou, O Lord my God, Eternal Truth! speak to my soul; lest, being only outwardly warned, but not inwardly quickened, I die and be found unfruitful; lest the word heard, and not obeyed, known and not loved, professed and not kept, turn to my condemnation. Speak; therefore, Lord, for Thy servant heareth: Thou only hast the words of eternal life. O speak to the comfort of my soul, and to the renovation of my heavenly nature, and to the eternal praise and glory of thy own Holy Name.” (From the Preface to *The Imitation of Christ*, by Thomas à Kempis. John Payne edition. Bk. III, Ch. 2. Daniel Lawrence, Printer, Hull, England. 1803.)

# The Calendar of Christ

By CARROLL E. SIMCOX

## The Ninth Sunday After Trinity

THE EPISTLE—*I Corinthians 10:1-13.*

It's easy to overlook this Epistle, since the Gospel for the day is the irresistible story of the Prodigal Son. But if ever you grow weary of preaching about the Prodigal this Epistle will bear careful consideration. There is a vital sermon here.

We must see Paul's message *in situ* and give it some explanation from the pulpit to bring out the force of it. Paul is writing to his flock in Corinth, a notoriously evil city. Evidently some of the Corinthian brethren had been taking unnecessary moral and spiritual risks: specifically, attending banquets and other social affairs with their pagan friends, which events were held in honor of pagan gods. Now, these Christians knew perfectly well of course that the gods of their pagan friends did not exist; what could be wrong then with these "harmless" affairs, for sweet sociability's sake? Can't we fairly hear them saying to themselves: "Surely there's no harm in being sociable. We mustn't let our friends think we're stand-offish and 'holier-than-thou' just because we are Christians. By being broad-minded about such things we've a better chance of winning friends and influencing people: might even get some of them into the Church. And besides: why need we fear being contaminated by their superstitions or their bad morals? We are Christians; God will preserve us from all evil."

Paul learns of what's happening, divines what is going on in their minds about it, and addresses to them a good pastoral

dressing-down. He appeals to the history of the children of Israel in the wilderness ages before. They too had been delivered by God from a great bondage, even as had these Corinthian Christians—erstwhile idolaters. And the Israelites, having been so wonderfully persuaded of God's good will toward them, had grown presumptuous. Paul even sees the two great sacraments of Baptism and the Eucharist in the experience of the Israelites: they "all passed through the sea"—mystical baptism; and they "did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ"—mystical communion. Yes, they had known these signal tokens of the divine favor toward them; but they had known them "not wisely but too well." For they presumed upon it; they took for granted that, no matter what they did, God would clear them somehow of the consequences. They could take all sorts of foolish chances—plunge giddily and recklessly into "occasions of sin"—and somehow God would see to it that they came out unscathed.

Well, says Paul, "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Do we suppose that we in our day can play fast-and-loose with God's commandments, simply because He has shown His loving-kindness toward us in delivering us from the bondage of the Devil? God will not be mocked: not even by us, whom He evidently loves so dearly. We must not take our salvation for granted: "Let him that thinketh he standeth beware lest he fall."

If and when we are tempted, "God is faithful" and "will w<sup>ill</sup> the temptation also make a way to escape." But the moment we deliberately walk into temptation, with our eyes wide open, are serving notice to God that we are challenging Him to "get out of it if He can." We are tempting Him, making trial of Him.

Negatively stated, the point of Paul's admonition is that we must avoid occasions of sin whenever we can, to whatever extent it is within our power to do so. We must see them coming and keep away from them. Positively stated, the point is that nothing is more perilous to the soul than a famous "broadmindedness" in matters of spiritual risk and a care-free assumption that "God will have me to have this good time, and there are any perils in it He will have to see me through somehow—and of course He will."

This whole question of what to do with occasions of sin and how to live *in* this world without being *of* it is a vital question, not just to a few cloistered souls, but to every Christian who is working at his religion. It is true that the Christian need not and must not cut himself off from his fellows; but it is also true that the Christian must dare to be at least sufficiently "different" to make clear to the world that he follows a demanding Lord who asks more of His followers than that they be "good mixers" and "broadminded." We shall have temptations enough, God knows, without going out of our way to seek them. And God will permit temptation to overtake us that we can't overcome, with His gracious help; but that refers to temptation which we can and should avoid. Our deliberate walk

the way of temptation is, as I said above, in itself a challenge to God. Paul's appeal to history is very sound. If we in our day want to know what happens when people follow this daredevil attitude toward temptation we need to do is to see what has happened to all others who have tried it

THE GOSPEL—*Luke 15:11-32.* Everybody, I suppose, imagines that he understands this same parable perfectly: that there's so much of the "simplicity of God" in it that even wayfaring men, though fools, cannot err therein. Let's begin with going over our premises with a fallacy-tractor; we may be dead wrong about something.

I am indebted to Drs. Easton and Robbins for setting me right on one very important point. I had always taken for granted that the father in the parable is intended to be taken as a perfect human counterpart of God. Probably 99 readers of every 100 assume that without question. But look again at v. 29, which<sup>1</sup> "indicates that the father's treatment of the elder brother has been niggardly and ungenerous, and that the youth has had reason to complain." There's another detail about this elder brother that throws further into question the idea that he is a human image of God: that is his ungenerousness in letting an adventurous and irresponsible lad have his sole patrimony to gratify an adolescent caprice. We hope God is more prudent than that!

You might not consider it necessary, but my feeling is that it ought to mention at least the points noted above about the benevolent father and God the Father. For the chances are that most of our people have misread this story in this particular way. One may say of course that the

father in the parable is an *approximate* human counterpart of God. But our Lord's point clearly is that if a normally decent *human* father, like this one, will deal mercifully and forgivingly with the returning scapegrace,<sup>2</sup> "how much more will God be ready to care for the returning soul?"

The preacher may want to concentrate attention upon the words "when he came to himself." Trench, in his famous *Notes on the Parables*, pointed out "that to come to one's self, and to come to God, are one and the same thing; that when we

<sup>2</sup> *Ibid.*, 191.

truly find ourselves we find Him; or rather having found Him, find also ourselves." There is a tremendous sermon here.

Principal J. S. Whale of Cambridge suggests an interpretation of the parable as a whole which provides at once a key to the meaning and a framework for a sound expository sermon:

"The parable of the Prodigal Son is an immortal illustration of this attempt to do business with God as though he were not the Holy Father but a banker keeping a debit and credit account with us. The attitude of both the sons was commercial. The younger son wanted an over-



Fr. Angelico

draft; the elder brother wanted to open a deposit account. And the latter is sin at its deepest and deadliest.”<sup>3</sup>

### The Tenth Sunday After Trinity

THE EPISTLE—I Corinthians 12:1-11.

I believe there is the kernel of a great sermon in a verse here that we can easily overlook, namely v. 3: “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.” But the preacher will have to look into the peculiar situation of the Corinthian church to get the force and point of it, whether he works that picture into the sermon or not. Can it be that somebody actually *had* got up in the assembly at Corinth and shouted “Jesus is accursed,” and that the scandal had been referred to St. Paul for an episcopal judgment? Fantastic though it seems, there may be just such an incident in the background. Paul is emphatic on the point that a person can be possessed of a spirit *other than* the Holy Spirit, and that we must learn to distinguish between inspirations that are of God and those that are of the devil. But Mgr. Knox may be right in saying that the reference to the blasphemy, “Jesus is accursed,” is simply an Hebraic way of emphasizing, by contrast, the fact that “no man can say Jesus is the Lord, but by the Holy Ghost.”

The important thing here, and this is the substance of the sermon, is that the supreme work of the Holy Ghost is to reveal to us the divine lordship of Jesus. Flesh and blood cannot reveal this to us. It can not be established by the logic of human philosophy. We know the lord-



*The Hidden Deity*

ship, we behold the hidden Deity of Jesus, by faith: and faith is of course a *gift*, and a fruit of the Spirit.

How translate this truth from the realm of theology to the realm of human experience? That is the preacher’s only real problem. And there’s a line in Bruce Marshall’s *Father Malachi’s Miracle* that supplies, I think, an adequate bridge. Two of the characters in that story are Mr. and Mrs. Alastair Succoth. (I won’t summarize the story here, because any priest who doesn’t know it well ought to be

ashamed of himself.) Father Malachi’s miracle has got even Mrs. Succoth to thinking to a point where she’s a little less brassily worldly than usual, and with a troubled mind she asks her husband: “What’s your opinion of Christ, Alastair?” He squirms a little, and replies: “Oh, I don’t know. Decent enough sort of fellow, I suppose, but not exactly my line. . . . No, I do have another little drink, I suppose, girl. It’ll do you good, I tell you.”

There is no earthly use trying to prove the lordship of Jesus to an Alastair Succoth as he is.

<sup>3</sup> J. S. Whale, *Christian Doctrine*. Macmillan, 1942. 40.

n't what it takes to see it. Only the Holy Ghost can provide that faculty for receiving the central truth of truths, and He can't provide that until Alastair Succoth is ready to receive it. Faith, which alone "our outward sense of understanding makes our inward vision clear," is a spiritual gift, and it can be received only by him who is spiritually disposed to receive it. The character quoted above has no *taste* for Christ: "not exactly my line!" Christ the Lord never puts Himself in line with anybody: we must make at least a beginning toward putting ourselves in line with Him. Then the Holy Ghost quickens the seed of faith in our souls; then we begin to see Him truly to know Him as He really is: the Lord of life and Captain of salvation.

**THE GOSPEL**—St. Luke 19:41-46.  
 Obviously, the things which belonged to the peace of Jerusalem, the things upon which alone in that city so dear to God could stand secure, were justice and mercy and the love of God. That our Lord found in the temple shows clearly enough that Jerusalem was trying to live up to its name. When even the shrine of a society has become a den of thieves there isn't much hope for a respite from the doom that awaits us. Where there is no vision of those things which belong to both our temporal and our eternal peace the people must surely perish. This is the Christian philosophy of history. In presenting it we have a wealth of corroborative evidence for its truth to draw from the history of nations and civilizations. In this connection read Toynbee's *Study of History* is the latest and in many respects the greatest document we have. Don't overlook the fact that the gigantic disasters of our time have made "the man in the crowd" well-nigh *desperately* historically minded. There are both

doom and hope in the philosophy of history which our Lord here proclaims. The doom falls upon the *urbs terrena* when it wars against the *urbs caelestis*. But if the *urbs terrena* will make its peace with the *urbs caelestis* and accept its laws it is actually incorporated into the City of God, and Heaven is actualized upon earth even in the earthly affairs of mortal men. This is our hope. But our present society, no less than Jerusalem of old, must make its peace with God and accept His terms before it is too late. We Christians know the things that belong to our peace; and in this moment of decision all of God's people must be prophets, declaring to a perishing world the terms of its salvation, if we are to avert the doom that laid Jerusalem level with the ground.



St. Clare

### The Eleventh Sunday After Trinity

THE EPISTLE—I Corinthians 15:1-11.

The only way to do justice to this Epistle is to preach a completely expository sermon. The integrating theme is: the power and reality of the now-living Christ.

The point to make at the start is that the people who set up an antithesis of Bible *versus* tradition are hopelessly wrong. Verses 1-3 make it clear and plain that for St. Paul, at least, the Gospel itself is a tradition. The Bible is actually Holy Tradition reduced to writing. "I delivered unto you first of all that which I also received"—i. e. the Gospel tradition. I have read somewhere in a liberal biography that St. Paul was "not a traditionalist"! It is hard to think of him, if we read his epistles carefully, as being anything *but* a traditionalist. He was most scrupulous about delivering *what he had received* as Gospel: that, all of that, and nothing but that. You need not make a major point of this in your sermon, but I think very many people need to have the matter put straight to them: the Gospel itself—whether preached in the first century or the twentieth—is tradition.

Verses 3-7 contain the cumulative evidence for the truth of the Resurrection. As you see, the evidence is impressive, and especially on two counts: the number of the witnesses and the character of the witnesses.

The assertion of v. 8 calls for special comment. St. Paul is in our position as a Christian, in that he had not known the Lord "after the flesh" nor had he been among those witnesses to the Resurrection who had seen the risen Lord during the Great Forty Days. In other words, his dealing had been with the ascended, heavenly Christ—as is ours.

Christ had appeared to him; he had "seen" the Lord. This vision of God in Christ is no more denied to us than it was to him. It is not only a possibility under the present dispensation, when Christ reigns in Heaven, but a necessity for our salvation. Christianity is not a code or a creed or even a "way of life," essentially; it is actual communion and fellowship with the living Lord. We can, and we must, *see* Jesus: not just *remember* Him. The fact that to St. Paul on the Damascus Road was vouchsafed a miraculous vision is incidental to this argument and in no wise alters the fact.

Verse 9: Paul calls himself "the least of the apostles," not because he had not happened to be among those who had accompanied with the Lord in the days of His flesh but because he had persecuted the church. We are not to suppose that Peter and James and John had any peculiar advantage over us simply because they were present with Christ at the Transfiguration, etc. and we were not. For us, as for them, the only necessary bond of union with Christ is faith and love.

What follows, the recollection of what God's grace had done with the former persecutor of the Way, suggests an interesting, and homiletically fruitful, comparison of St. Paul and Judas. Both had persecuted Christ; each realized the enormity of his sin; to each was God's pardon offered. But Judas experienced remorse unto death, Paul repentance unto life. If Paul "labored more abundantly than they all" it was because he was the ideal penitent. Grace seems to bring forth peculiarly rich fruits in souls chastened by the memory of past transgressions.

THE GOSPEL—St. Luke 18:9-14.

It would surely be gratuitous for me to "point the moral" of this

tale. Anybody can see it, and all the preacher has to do with it is to help his hearers to see it a bit more fully and clearly than before. He will concentrate upon bringing out the overtones and implications.

A few reminders of things that ought to go into the sermon:

(1) There is no condemnation here of the things the Pharisee had been doing in the course of his moral endeavor: fasting, tithing, etc. The fact that he took the wrong attitude toward the formalities of his religion certainly does not mean that the formalities were wrong in themselves. It is all the more to be regretted that a man who had been doing so much that was genuinely good and certainly pleasing in God's sight should have burnt his own righteousness to cinders with his pride. The point is here that pride turns even heroic goodness to the ashes of spiritual futility.

(2) The story is an ever-timely *argumentum ad hominem*, and it fits nobody better

than every person who is likely to be within the preacher's range as he expounds it: that churchgoers and Christians sorts. The Devil's favorite trap seems to be to *encourage* us in the practice of our religion rather than to discourage us from it, with the hope that somehow along the line we'll begin to congratulate ourselves upon how splendidly we are "putting over" God's program." Who among us escapes this deadly temptation?

(3) The tragedy of Pharisaism is that there is no real hope in it. The Pharisee believes that he has already arrived. The son who sees his dreadful inadequacy, as the publican saw his, but trusts in the sufficiency of God's grace to carry him through, can look to God, even while afar off, and say with Paracelsus: "I shall arrive!" The difference between the two men, as we see them in the Temple, lies in their potentialities. With the one there is nothing that God can do; with the other there is nothing that God cannot do.



# Impressions of the Holy Cross Mission

By REVEREND MOTHER ELFRIEDA, C.H.N.

It may, perhaps, seem to you rather exaggerated language, but ever since I arrived at Bolahun, I have felt as if I were living in the immediate time of our Lord's Resurrection.

I came out expecting to find a Mission, but what I did find was a family of sincere and simple worshippers. True, many of the people have not a great deal of understanding of the truth, but as they kneel in church, one feels God has vouchsafed to them a glimpse of His love.

Here are two or three incidents of their prayer life. On Maundy Thursday an old Christian woman made her Confession and came straight up to the Altar of Repose, knelt on the Altar-step and said her penance aloud. On the step below her knelt a young woman keeping a Watch with her baby on her back, drubbing gently on it and at intervals dipping his head under arm to see what mother was doing; both absolutely unself-conscious.

The School-boys took the Watch during the early part of the night and there was not a single one who fidgeted or looked about, and practically in every case after their quarter of an hour's watch, they knelt on in the Chapel for a few minutes, obviously offering up their Watch. The School-girls also kept their afternoon Watch with great reverence.

A week or two ago, a small bottle of palm oil was put in the collection. The night before, there had been a storm, and two Christians who had just spread out their palm kernels for making the oil in a shed with a leaky roof, prayed that the kernels might not be spoiled; and so,

when they found them all right, their first idea was to offer back to GOD part of what He had saved for them. A last story,—a man owed ten dollars, and unless he could find it by the next day, he would be "put in stick." He prayed much but by the time he went to bed he was no nearer getting the money. In the morning when he went out of his hut, he found a large dead bush hog. No one claimed it, so he was able to sell it for twelve dollars and pay his debt!

I was specially glad to be with the Mission for Holy Week and Easter. All three nights of Tenebrae, the Church was full, even though only a minority could follow the Service. There was a grand storm—lightning, crashing thunder and rain—towards the finish of the Wednesday Tenebrae, which just seemed to be a fitting end to it. Good Friday again, hardly a Christian or Catechumen was absent from the greater part of the Three Hours' Devotion; and then on Holy Saturday came all the Easter Ceremonies, amongst which was the Baptism of baby Grace Catherine, the fourth daughter of Seminarist Christopher Kandekai and Sadie, his wife. On Easter Day several new Christians made their First Communion. It was, indeed, a time of heart-felt thanksgiving.

On Low Sunday, forty hearers, of whom twenty-one were School-boys, received their Cross and became Catechumens, and from now onwards are admitted into GOD'S House to share in the Church's worship.

Father Prior was simply splendid in the way in which he made arrangements for me to see every side of the work, providing ham-

mock-boys if the trek was in the least long, and everything possible being done for my comfort. I had a great three days' trek with Sister Andrina: first we went to see the D. C. at Kolahun, who is very friendly to the Mission, and then on to Dambu and Kpangheimba. In both of these little towns they gave us a great welcome, and it was wonderful the way in which they came clustering round Sister Andrina talking nineteen to the dozen, and seeming to understand her perfectly though she tells me her vocabulary of Bandi is still very limited. In both places there is a little Church, and we had well-attended "God-palaver" both at night and in the morning before they started to their work. Of course, I needed an interpreter and at first I found it rather difficult to keep the thread of what I was trying to get over to them, but they listened attentively, and I felt that we were "worshipping together."

From Bolahun itself, I went to two other nearer places. Yengbelahun, where we had the service in the Palaver House. There are not a great many Christians there, but the number is increasing; three Hearers gave in their names the night I was there. One of them on being asked his name, gave it as "Every Day"—and when we queried it, he said it was his funny name and he wished to be called by it!

Pujehun, which is a tiny town, was the other place I went to. There only a few came to the service as the message to say we were coming had gone astray. They brought their wooden stools out in front of a hut and we sat round in a circle. Three of the Pujehun people were

amongst the forty who received the Cross on Low Sunday.

Between the Convent and Pujehun is a swamp, so we generally have to go a long way round, but as it was the end of the dry season our interpreter boy thought we might try the swamp. He begged a sturdy sapling tree from the Chief, which he carried on his shoulder, and when we got to a damp place he threw it down and holding his hand we successfully managed to walk along to dry ground again.

The work of the Schools, both boys and girls, seems to be going ahead splendidly, and one gets the very strong impression that the education they are receiving is, of course, first and foremost, one that will make them true Christians, but also is educating them to fit them for the ordinary life they will be leading, and is not one that will make them discontented with their home conditions. The girls have a rice farm of their own and are taught how to cultivate it properly.

### The Hospital

The other big piece of Mission Work is the Hospital, which has had no doctor for some years now, but in spite of this serious drawback, is dealing magnificently with all the various ills and accidents that are brought to it. Menjo, the head-dresser, was trained (I think) under Doctor Veatch, and has real surgeon's fingers, doing things which any doctor might be proud of doing. Bokai, another dresser, does the microscopic work which is, of course, invaluable for diagnosis purposes, and Olive Gray (Seminarist Vani Gray's wife) is in charge of the in-patients—gives out medicines and generally is of the greatest assistance to Sister Hilary. Three mornings a week out-patients are attended to, the average number each day being round about a hundred. Then a kind donor has given the Hospi-

tal money for penicillin, so that many lives are being saved through injections of this wonderful drug. But the Mission does badly need a doctor.

The friendliness and kindness of everyone, beginning with the Fathers and ending with a tiny boy of four, has been a revelation to me, and a source of great joy. Almost every day since I have been here, someone has come to see the "Big Mother"—bringing her a "Dash"—live chickens, eggs, rice, pineapples, vegetables, all sorts of things,—and now on my last Sunday here, I have been given what I shall always value as a remembrance of my very

blessed and happy visit to Pujehun—a plaque portraying the Lady and the Holy Child carried by the very gifted Monastery carpenter, Sappi. The wooden lighter round the Holy Child's Head and gives the impression of a halo.

I could go on writing a great deal more about the Mission. I think this gives you my general impressions, and this morning's visit to Bolahun has certainly been an epoch-making one in my life. I feel it is a very great privilege that the Sisters of the Holy Name are allowed to share in the work of winning souls for Christ in this Hinterland of Liberia.

"Whom shall I send, and Who will go for Us?"

Can it be that you are the man? Ask yourself, or rather, ask your Heavenly Father.

Six thousand miles away, in the heart of the African Bush, there are over three hundred native boys and girls in the schools of the Holy Cross Mission, seven evangelists, four earnest aspirants for Holy Orders, waiting to be taught; there are five Sisters, a hospital full of patients, a big congregation at St. Mary's Church, waiting your priestly ministrations; twenty outstations (soon to be twenty-one) each with its group of catechumens wanting regular instruction for Baptism; beside all these, thousands of pagan people, many of them having never heard the name of Jesus. Is it you they are waiting for?

Father Raymond Alan Gill has just returned after a splendid ministry as a secular Priest on our staff. When Father Packard leaves Africa next winter for his furlough, there will be only two Fathers and a Brother to minister to countless souls. What sound, healthy young Priest will devote the next two or three years of his life to help carry forward an expanding work for Christ? The Father Superior will gladly give you the details.

"Whom shall I send," God asks, "and who will go for Us?"

# A Defense of Anglican Orders and Catholicity

By FELIX L. CIRLOT

*Apostolic Succession and Anglicanism* by Felix L. Cirlot, privately printed.

*Apostolic Succession and Anglicanism* is a carefully reasoned, admirably indexed, concise and clearly work, the expressed purpose of which is "the discovery and establishment of the truth" about Anglican Orders and catholicity. A thoughtful man has dubbed it "the most miraculously honest book" he ever read.

Major conclusions are:

The official position of Anglicanism regarding the Ministry is definitely and strongly non-catholic.

The adherents of the Protestant viewpoint are justified in claiming only that the Anglican Church tolerates their position, that she either officially holds or even permits such a position.

Therefore: a) The Roman Catholic attack stands refuted; and b) those within the Church holding a position based on an erroneous interpretation of official teaching, must recognize themselves as being under certain restrictions and moral obligations.

The possible criticism that Anglican Churches have been too tolerant does not require an admission that they have erred in this direction sufficiently to un-church themselves. One of the most valuable contributions of the book is the discussion and establishment of the correct canons for determining the official position of the Anglican Church and of interpreting official formularies. Consequently, of special importance to those within the Church is Appendix A, *On Loyalty*.

An outstanding advantage of

Fr. Cirlot's book over others on this subject is the fact that it has been written since the most recent and strongest statement of the Roman side of the case. On the Anglican side Edward Denney's detailed *Papalism* (1912) and even more so Arthur Lowndes' two-volume work *Vindication of Anglican Orders* (1897), valuable as they are, must nevertheless be found out of date on many details on which recent progress has been made.

Even by a most conservative estimate, the abundance of accurately condensed material, the pervading atmosphere of complete and charitable fairness, and above all the importance of the subjects treated, make Fr. Cirlot's work worthy of that careful and critical study which he himself requests in his Preface. An indication of the true merits of *Apostolic Succession and Anglicanism* is manifest in these words written by a Holy Cross Father to

Fr. Cirlot: "My own considered judgment is that you have done a service to many more than will read this book as a whole, or be able to follow its argument. Its painstaking fairness will influence many others as well. May it be studied by all who are able!"

IMPORTANT NOTE: Unexpected increase in costs of publication has necessitated raising the price to \$4.

## Book Notes

*Scrap-Book of J. O.* by Erica Oxenham is a biography of her father, John Oxenham. (Longmans, Green and Co., Inc. New York, 177 pages. \$2.25). *A Testimonial to Grace* by Avery Dulles is the story of Mr. Dulles conversion to the Roman Church. (Sheed & Ward, New York, 121 pages. \$1.50). *Some Notes on the Alcohol Problem* by Deets Pickett. (Abington-Cokesbury Press, New York and Nashville. 127 pages. Cloth, \$1.00; Paper, \$.50).



The Library at Holy Cross

# A Letter From London

DEAR SIR

In the March 1947 number of the Holy Cross Magazine there are three paragraphs about All Saints' Margaret St., written more in sorrow than in anger. They tell of the separation of the men and women in this church, and not quite accurately. May I be allowed a few words in explanation? For we have such happy memories of our numerous visitors from the United States; I should not like them to be deterred from coming in future.

First of all I would wish to say to the lady in question how sorry I am for the embarrassment she was caused when she found that quite inadvertently she had placed herself in the men's seats. A sidesman ought to have been at hand to help.

The complete segregation of the sexes at worship is a custom of the greatest antiquity. Of that there is neither time nor need to write. For here at All Saints' we are not being archaic, but only very practical.

It was during the Catholic Revival in the last century that the custom was started in England—but only in certain churches—of reserving some seats for men only. This is true of such representative churches as S. Alban's Holborn, S. John the Divine Kennington and All Saints' Clifton. (Now those three churches are in ruins through enemy action.)

Here in Margaret St. that custom has always been observed. In the centre of this church on the Gospel side twelve rows of chairs are reserved for women only, and on the Epistle side eleven rows for men only. The rest of the chairs in the centre of the church, some fifteen rows, and all those in the two aisles are free for men or women. So there is

plenty of room for men who want to sit with their women folk.

There are good reasons for this arrangement. Men are shy creatures and when they come to church by themselves, they do not want to sit squeezed in between two fur coats. Then, another reason: Women are more patient than men; they do not mind how early they come to church, if only they can secure their favourite seat with a good view of the altar. If no seats were reserved for the weaker sex—and men certainly are that as regards church going—what would happen? The men coming in five minutes before the service begins, but only five minutes, would find that all the seats from which the sanctuary can be seen, were occupied by women. They would always have to sit in the aisles.

I believe it is true to say that more men come to a church where it is known that some seats are reserved for men only. I am sure that the many sailors, soldiers and air-men who came to

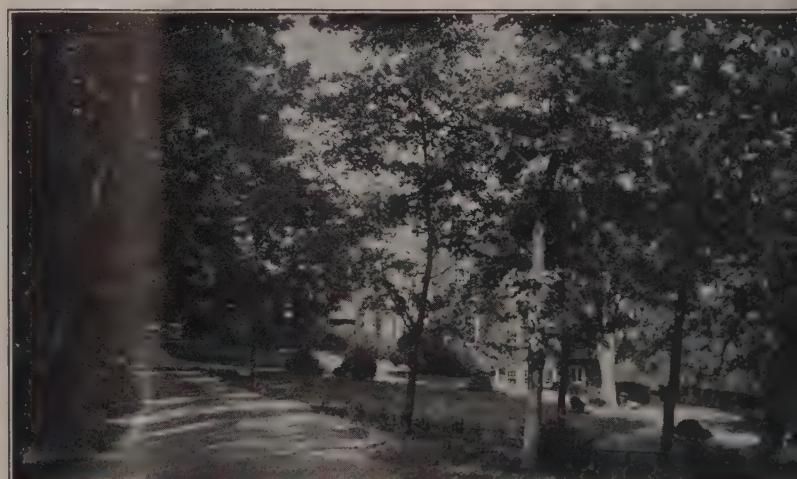
All Saints' during the war, especially strangers from the Dominions and the States, were grateful for this arrangement.

There is another point I would like to make: A boy brought up as a *Christian* goes out to work and in the heathen atmosphere there is soon suggested that religion and church going is just a kid's game. He comes to All Saints' and sits in the seats reserved for men and women. He finds himself worshipping between an American General, an English Admiral, with a young market gardener just behind him and a Harley Street doctor in front, with a farmer from Wales quite near and a Member of Parliament beyond him. This is a great support to his faith when he returns to work on Monday.

I am, Sir, your obedient servant,  
Cyril E. Tomkins

All Saints Vicarage  
Margaret St.  
W1 London.

May 26



*The Approach to Holy Cross*

# Fed Up With Grumbling

By MONTGOMERY H. THROOP

ONE of our chaplains has written a strange criticism of the missionary work of our Church which was published in the February issue of the Holy Cross Magazine. He admits the value and necessity of such work and lauds the way in which the missionaries and native clergy ministered in many cases to our armed forces during hostilities. The unity of faith despite differences of race and language is recognized generously as a Catholic Christian would do. But a "high-ranking officer" whom he met in Shanghai launched into a "tirade of abusive language" against missions which seems to have wiped all the chaplain's previous good impressions. Certain generalities are stated in censure of us, but all so vaguely that it is hard to see what basis in con-

crete fact they can have had. The said officer complained of "lazy priests enjoying a measure of Oriental luxury." In all probability he himself was drawing a stipend with allowances amounting to ten times as much as any priest, American or Oriental, in India or China and consequently had far greater luxuries at his command. And as for laziness, that is what almost every priest in every land is charged with by those who don't know. Mention is made of parishes that left the Church when American contacts were severed. In a few cases this did occur in Japan, due to governmental pressure. But emphatically it was not the case in China. And in Japan the majority of our own clergy and laity were loyal to "the Holy Catholic Church" despite dire threats and even imprisonment.

The chaplain admits that in the American armed forces as among the Israelites under Moses in the wilderness the habit of grumbling was highly developed: with it goes a violent dislike of "all Oriental people except the Japanese." A friend of mine recently discharged tells me that G.I. Joe with few exceptions not only dislikes and despises the Japanese, Chinese, and Indians alike, but that the same attitude prevails wherever American service men are stationed—in Italy, France, Germany etc. Truly the chaplain is right in declaring that such is "not a healthy atmosphere for developing missionary-minded Christians." The fault obviously does not lie entirely with the missionaries or with the people for whom they are giving their lives.

The final suggestion that Catholic-minded Churchmen should give only to such priests and stations as conform exactly to their idea of what should be, is similar to what certain fundamentalists among the Presbyterians have done. They have formed a nice little sect with their own missionary society and no one who fails to teach that the world, as we know it, was created in six days of twenty-four hours each can share in their movement. The proposal is as though an ardent admirer of our Air Force should demand that all the money that he paid in taxes be spent on airplanes and aviation and none go to such obsolete branches of the army as the infantry (too mediocre!) or the artillery (too intellectual!). The true Catholic surely is he who says with St. Paul, "In every way Christ is proclaimed; and in that I rejoice." Let us stow the grumbling and get on with the job.



*The Bell Tower*

## NEW RECORDS

—The Listener—

| Identification   | Technical  | Comment  |
|--|--|--|
| Chopin: <i>Les Sylphides</i> . Boston "Pops" Orchestra, Arthur Fiedler, conductor. RCA-Victor DM-1119. Three 12-inch discs. \$3.85.  | Delightful recording — clear, crisp, and brilliant reading.  | <i>Les Sylphides</i> is one of the standard works of the ballet repertory. The delightful Chopin music has been orchestrated many times (this recorded version is by Anderson and Bodge) and has been danced by our leading dancers.   |
| Stravinsky: <i>Symphony in Three Movements</i> . The New York Philharmonic Symphony Orchestra, Igor Stravinsky, conductor. Columbia Masterworks MM-680. Three 12-inch discs. \$4.00.   | Brilliant and well balanced recording.   | Stravinsky's <i>Symphony in Three Movements</i> , dedicated to the New York Philharmonic Symphony Orchestra in appreciation of twenty years' happy association with the organization, was written in 1945. The composer states that this symphony has no program, although "there may be traces of the sharp and shifting events . . . in the tension . . . and at last cessation and relief . . . of this arduous time." The symphony is composed in the exact opposite of the traditional symphonic form. It is built on a principle which conceives of music as a succession of clearly outlined planes, united through a steadily evolving organic force. The rhythmic drive and exciting intermingling of themes is reminiscent of the composition of the <i>Sacre du Printemps</i> . |
| Weill: <i>Street Scene</i> . Excerpts from the Broadway production. Anne Jeffreys, Brian Sullivan, Polyna Stoska, and other members of the original company. Maurice Abravanel, conductor. Columbia Masterworks MM-683. Six 12-inch discs. \$7.00. | Splendid recording of the musical version of Elmer Rice's play of New York City tenement house life. The singing is excellent and there is sufficient talking interpolated to carry the thread of the story. | Kurt Weill has prepared an interesting and appropriate score for this musical version of one of our first-rate plays. The values of Elmer Rice's drama are sustained in fact, enhanced, in the musical version.  |
| Finian's Rainbow. With members of the original cast—Ella Logan, Donald Richards, David Wayne, and the Lyn Murray Singers. Ray Charles, director. Columbia MM-686. Six 10-inch discs. \$5.50.   | Reasonably good recording.   | <i>Finian's Rainbow</i> is one of the great successes of the current New York theatrical season. It is a miserable mixture of fake folklore, spurious Irish characters, stupid lyrics, and banal tunes. This reviewer is definitely not interested in how things are getting on in <i>Glocca Morra</i> .   |

**Please Give Thanks With Us:**  
For God's blessings upon the Community Retreat at Holy Cross Monastery from Monday, July 21st until Friday, August 1st.

For the sermons preached by Father Parker at St. Michael's Church, Hays, Kansas and at St. Andrew's Church, Silverdale, Kansas.

For a Quiet Day conducted by Father Tiedemann at St. Andrews', Yardley, Pennsylvania.

For Father Tiedemann's work as Chaplain at the Young People's Summer Conference, Alfred, New York.

For Father Baldwin's work as Chaplain at the Priest's Institute, Kent, Connecticut.

## HAVE YOU MADE YOUR RETREAT?

### RETREATS AT HOLY CROSS:

SEMINARISTS: September 8th-12th  
(Monday evening thru Friday Mass),  
Conductor: Fr. Baldwin

PRIESTS: September 15th-19th  
(Monday evening thru Friday Mass),  
Conductor: Fr. Kroll

For accommodations please write AT ONCE to the Guest Master

HOLY CROSS, WEST PARK, N. Y.

OTHER RETREATS BY ARRANGEMENT

## Community Notes

THE Father Superior has delegated to the Assistant Superior, Father Kroll, the care and responsibilities of Father-in-Charge of the Mother House. A similar arrangement has worked well in times past and enables the Superior to devote more time and attention to the general affairs of the Community.

It will facilitate matters all around if requests to visit and other matters relating to the monastery at West Park be sent direct to "The Reverend Leoold Kroll, Assistant Superior, H. C." This applies to requests for preaching assignments among members stationed at the other House, save those involving the Superior himself.

When we withdrew from our temporary work at Nixon, Nevada, we made it plain that we did so with the hope of establishing ourselves in a more densely populated area of the Pacific Coast. We are now seriously considering a site not far from the city of Santa Barbara. This would set us midway between two centers of enthusiastic sympathy with our life and work; San Francisco and San Diego. It would put us as near, to all practical purposes, to what is now the third largest city in the United States, Los Angeles, as West Park is to New York. The mileage is slightly greater but this is more than compensated for by better transportation facilities.

Recently, the Superior visited Santa Barbara and the Order is now negotiating for a building in the neighborhood which is uniquely suitable for a monastery and retreat-center. Please pray that God will give us the means to buy this establishment, if it be His Holy Will.

Through the loving generosity of two friends of the Order the great rose window in the west wall of St. Augustine's Chapel has been filled with beautiful colored glass. There are nine round panels. The largest and central one pictures the Ascension of our Lord and around it are grouped eight smaller ones, of the Annunciation, the Visitation, the Holy Birth, the Baptism of our Lord, the Miracle at Cana, the Crucifixion, the Resurrection, and the Appearance to St. Thomas. There are some lovely reds and blues and greens in the window. In a forthcoming issue of the HOLY CROSS MAGAZINE there will be a fuller and more worthy description of this munificent gift.

We are happy in having had an unusually large number of guests during the past month, a number of whom made retreats. On the fourth of July and for that week-end thirty four people assembled in chapel and refectory. Because of our limited numbers of guest cells, we would be grateful if men who wish to visit us at Holy Cross would write the Father-in-charge in such time that we can get a reply back to them. Father Kroll is Father-in-charge, and Father Baldwin is the Guestmaster.

A unique addition to the many beautiful things at Holy Cross is a plaque carved of a deep red, native wood by our master carpenter at the Holy Cross Mission.

The carpenter's name is Sapi. He is a tall young native, perhaps in his late twenties, and is a brother of our old friend Dorbor, the Chief of Ndambu.

Sapi can neither read nor write and speaks very little English. Our former carpenters taught

him their trade so well that he can produce the most complicated feats of carpentry. But who taught this son of the African bush to carve the most graceful figures and faces with no tools but a carpenter's chisel and a jackknife?

The plaque is about two inches thick and ten square. It encloses a circular medallion with a figure of our Lady seated and holding in her hands a simple but extraordinarily realistic model of the beautiful new church at Bolahun (a goodly portion of which, by the way, was constructed by Sapi.) One of the Fathers sketched with a pencil a rough design on the face of the wood but the modelling and development are Sapi's own. The plaque and features of our Lady's face are thoroughly African.

Father Hughson gave a retreat for women at the Seaside Home at Great River, Long Island, the first week in June. This house which now for nearly two generations has been a summer home for children under the auspices of Trinity Mission House, New York City, is an ideal place for retreats. It is secluded on the south shore of Long Island; the grounds are ample and of great beauty, while the house is very comfortable, and contains a beautiful chapel. There were near twenty women in retreat, just the number to allow plenty of time for confessions and spiritual conference. The Home is under the direction of the Sisters of St. Margaret, who are in charge of Trinity Mission House. Father Hughson also preached the sermon on June 8th to the graduating class at St. Mary's School, Peekskill, N. Y., and during the third week in June, he visited St. Francis de Sales House of Prayer at Doylestown, Pa., for several days for ministrations, and conference.

We are grateful to the Society of the Oblates of Mount Calvary for the gift of a round stained glass window which has been placed over the Lady shrine, to commemorate the fiftieth anniversary of the Society. It pictures the coronation of St. Mary and is the work of a member of the Society. It is executed in the style of the twelfth century and glows with rich reds and blues.

Representations of the Coronation first appeared in the twelfth century, and during this and the succeeding century underwent a curious development. At first our Lady was shown as already crowned, with our Lord giving her the blessing. The next stage, shows her being crowned by an angel. By the middle of the thirteenth century the final stage was reached, in which our Lord Himself places the crown upon her head. This last seems to be the most common representation today, and is the one chosen for this window.

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Those who have been on lower Broadway in New York after business hours have remarked how deserted the city seems. At St. Andrew's it is no different when the boys leave for home after commencement. Silence falls on the bustling, noisy campus. It is a silence which can be felt.

This however is not the silence of death, for plans for the painting and repairing of buildings, the tidying of the campus, and the permanent improvements begin to appear in just a few days. This year the new Prior, Father Spencer, is trying to get started something which we have needed now for many years. That is a proper athletic field.

A field for sports which is just a converted corn field can be made to do, but from the point of view of a professional it is far from satisfactory. For several

years now, for example, we have had to ask for the use of the track in Sewanee each Spring, for the training of our runners. The University authorities have been most generous in allowing us to use their fine Hardee Field. But of course neither we nor they would expect that to be a permanent arrangement.

Parents and those interested in various boys have been coming up to interview us, in an effort to enter their lads for the new term which begins September 3d. Sometimes it is hard to say no, but when a prospective student fails to measure up to the entrance requirements, there is nothing else to do. St. Andrews has definite standards, and it would be most unkind to admit any boy who would not fit into the school. It would be unfair also to those boys who can and do qualify for entrance.

Thus it is that the silence is only temporary, the period of preparation for the grand opening in September.

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The American Church Union is to be congratulated warmly on its Priests' Institute held this year at Kent School June 23-27. From an expected sixty, the attendance ran up much nearer seventy-five, and some had to be turned away. Through the courtesy of Father Chalmers the members of our novitiate were permitted to attend as the guests of Kent School. Mass was celebrated daily at the beautiful new altar given in memory of the Kent alumni killed in the war. In addition to Morning and Evening Prayer and Compline, in which all joined, the Day Hours of the breviary were recited by a choir of Religious. The lecture subjects were timely. Dom Gregory Dix, O. S. B., gave an extremely interesting course on the significance of baptism and confirmation. He was followed by Fr.

Felix L. Cirlot, Th. D., on primitive evidence for episcopacy. Evening discussions were led by Fr. DuBois, director of the Institute, by Fr. Lang, by Coonrad, and by Dom Gregory. The attention of clergy in the Middle West is drawn to a similar conference to be held at Racine, Wisconsin, September 22-26. Address inquiries to Rev. William Elwel, 630 Ontario Ave., Sheboygan, Wisconsin.

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Father Tiedemann acted as chaplain at the Alfred Conference for Young Church People. The Conference assembled at Alfred University, the afternoon of June 22 and closed the following Saturday after lunch. The attendance, including the faculty, was over two hundred. Father Tiedemann gave six lectures on the Christian Religion and also an evening address on the work of the Church at Nixon, Nevada, among the Indians.

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The annual retreat of the Order which lasts for ten days was given this year by Father Spencer. It was followed by an annual chapter on St. Dominic's Day.

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Father Adams gave a series of retreats at the Convent of St. Helena, for the Sisters of the name, at Versailles, Ky.

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Father Spencer and Brother Herbert took part at the Valley Forge Conference for Young People which was held at Wayne Military Academy, Wayne, Penna. The Director of the Conference was Father Leader, of the Church of the Good Shepherd, Rosemont, Penna. Father Spencer spoke on Rules of Life, and Brother Herbert conducted a course on the American Church.

# An Ordo of Worship and Intercession, August-Sept., 1947 •

|   |   |
|---|---|
| Within the Octave of the Assumption B.V.M. Semidouble. W. gl. col. 2) of the Holy Spirit 3) for the Church or Bishop cr. pref. B.V.M. through the Octave unless otherwise directed. | For the Church of God                                     |
| 11th Sunday after Trinity. Semidouble. G. gl. col. 2) Assumption cr. pref. of Trinity.  | Thanksgiving  |
| Within the Octave. Semidouble. W. Mass as on August 16.   | For O.H.C.  |
| Within the Octave. Semidouble. W. Mass as on August 16.   | For our Associates  |
| St. Bernard, Ab.D. Double. W. gl. col. 2) Assumption cr.  | For our Teachers  |
| St. Jane Frances de Chantal, W. Double. W. gl. col. 2) Assumption cr.   | For Orders for women                                      |
| Octave of the Assumption. Greater Double. W. gl. cr.  | For our Benefactors                                       |
| Vigil of St. Bartholomew. V. col. 2) of St. Mary 3) for the Church or Bishop.   | For our preaching   |
| St. Bartholomew, Ap. Double II Cl. R. gl. col. 2) Trinity xii cr. pref. of Apostles L.G. Sunday.  | For Orders for men  |
| St. Louis, K.C. Double. W. gl.  | For the rulers of the world                               |
| Tuesday. G. Mass of Trinity xii col. 2) of the Saints 3) <i>ad lib.</i>   | For conversion of sinners                                 |
| Wednesday. G. Mass as on August 26.   | For the Faithful Departed                                 |
| St. Augustine, B.C.D. Double. W. gl. cr.  | For the Mother House                                      |
| Beheading of St. John Baptist. Greater Double. R. gl.   | For the Liberian Mission                                  |
| Of St. Mary. Simple. W. gl. col. 2) of the Holy Spirit 3) for the Church or Bishop pref. B.V.M. (Veneration).   | For the Western Work of our Order                         |
| 13th Sunday after Trinity. Semidouble. G. gl. col. 2) St. Aidan, B.C. 3) of the Saints cr. pref. of Trinity.  | Thanksgiving  |
| September 1. St. Giles, Ab. Simple. W. gl. col. 2) of the Saints 3) <i>ad lib.</i>  | For Missions  |
| St. Stephen of Hungary, K.C. Double. W. gl.   | For the Presiding Bishop                                  |
| Wednesday. G. Mass of Trinity xiii col. 2) of the Saints 3) for the faithful departed 4) <i>ad lib.</i>   | For the peace of the world                                |
| Thursday. G. Mass of Trinity xiii col. 2) of the Saints 3) <i>ad lib.</i>   | For all who suffer  |
| Friday. G. Mass as on September 4.  | For the Faithful Departed                                 |
| Of St. Mary. Simple. W. Mass as on August 30.   | For St. Andrew's  |
| 14th Sunday after Trinity. Semidouble. G. gl. col. 2) of the Saints 3) <i>ad lib.</i> cr. pref. of Trinity.   | Thanksgiving  |
| Nativity B.V.M. Double II Cl. W. gl. cr. pref. B.V.M.   | For C. S. M.  |
| Tuesday. G. Mass of Trinity xiv col. 2) of the Saints 3) <i>ad lib.</i>   | For the Holy Cross Press                                  |
| Wednesday. G. Mass as on September 9.   | For our guests  |
| Thursday. G. Mass as on September 9.  | For all in retreat  |
| Friday. G. Mass as on September 9.  | For Christian families                                    |
| Of St. Mary. Simple. W. Mass of Nativity B.V.M. gl. col. 2) of the Holy Spirit 3) for the Church or Bishop pref. B.V.M. (Nativity).   | For all works of mercy                                    |
| Exaltation of the Holy Cross. Greater Double. R. gl. col. 2) Trinity xv cr. pref. of Passiontide L.G. Sunday.   | Thanksgiving for blessings on the Order of the Holy Cross |
| Monday. G. Mass of Trinity xv col. 2) of the Saint 3) <i>ad lib.</i>  | For our Departed  |
| St. Cyprian, B.M. Double. R. gl. col. 2) St. Ninian, B.C.   | For all doctors and nurses                                |

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